

## Psalm 110

### Week Nine: Psalm 110 In The Epistles: The Reign of Jesus

Doug Hayes: February 4, 2024

#### **Rom. 8:34 - Romans 8:31–39 (NKJV)**

<sup>31</sup> What then shall we say to these things? If God *is* for us, who *can be* against us? <sup>32</sup> He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? <sup>33</sup> Who shall bring a charge against God's elect? *It is* God who justifies. <sup>34</sup> Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. <sup>35</sup> Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup> As it is written: "*For Your sake we are killed all day long; We are accounted as sheep for the slaughter.*" <sup>37</sup> Yet in all these things we are more than conquerors through Him who loved us. <sup>38</sup> For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, <sup>39</sup> nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

#### Romans 1:1–6 (NKJV)

<sup>1</sup> Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God <sup>2</sup> which He promised before through His prophets in the Holy Scriptures, <sup>3</sup> concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, <sup>4</sup> and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. <sup>5</sup> Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, <sup>6</sup> among whom you also are the called of Jesus Christ;

### **Eph. 1:20 - Ephesians 1:15–23 (NKJV)**

<sup>15</sup> Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, <sup>16</sup> do not cease to give thanks for you, making mention of you in my prayers: <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, <sup>18</sup> the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, <sup>19</sup> and what *is* the exceeding greatness of His power toward us who believe, according to the working of His mighty power <sup>20</sup> which He (the Father) worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, <sup>21</sup> far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. <sup>22</sup> And He put all things under His feet, and gave Him *to be* head over all things to the church, <sup>23</sup> which is His body, the fullness of Him who fills all in all.

### **Col. 3:1 - Colossians 3:1–4 (NKJV)**

<sup>1</sup> If then you were raised with Christ, seek those things which are above, where *Christ is, sitting at the right hand of God.* <sup>2</sup> Set your mind on things above, not on things on the earth. <sup>3</sup> For you died, and your life is hidden with Christ in God. <sup>4</sup> When Christ *who is* our life appears, then you also will appear with Him in glory.

### Colossians 1:13–18 (NKJV)

<sup>13</sup> He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, <sup>14</sup> in whom we have redemption through His blood, the forgiveness of sins. <sup>15</sup> He is the image of the invisible God, the firstborn over all creation. [the second Adam, King of Creation] <sup>16</sup> For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. <sup>17</sup> And He is before all things, and in Him all things consist. <sup>18</sup> And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

### **1 Cor. 15:25–27 - 1 Corinthians 15:20–28 (NKJV)**

<sup>20</sup> But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. <sup>21</sup> For since by man *came* death, by Man also *came* the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive. <sup>23</sup> But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming. <sup>24</sup> Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. <sup>25</sup> ***For He must reign till He has put all enemies under His feet.*** <sup>26</sup> ***The last enemy that will be destroyed is death.*** <sup>27</sup> ***For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted.*** <sup>28</sup> Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

### 1 Cor. 15:1-8 – Paul's Gospel

<sup>1</sup> Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, <sup>2</sup> by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. <sup>3</sup> For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, <sup>4</sup> and that He was buried, and that **He rose again** the third day according to the Scriptures, <sup>5</sup> and that **He was seen** by Cephas, then by the twelve. <sup>6</sup> After that **He was seen** by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. <sup>7</sup> After that **He was seen** by James, then by all the apostles. <sup>8</sup> Then last of all **He was seen** by me also, as by one born out of due time.

### **Rev. 3:21 - Revelation 3:21 (NKJV)**

<sup>21</sup> To him who overcomes I will grant to sit with Me on My throne, as I also overcame and ***sat down with My Father on His throne.***

Homework: Next week we will look the New Testament Epistle passages in Hebrews that quote and allude to Psalm 110. Review these passages: **Psalm 2 & 110; Heb. 1**; Heb. 5; Heb 6:13-20; Heb. 7

**Psalm 2:7, 8-9 – Hebrews 1:2 (NKJV) [Allusion]**

<sup>2</sup> has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

**Psalm 2:7 - Hebrews 1:2, 5 (NKJV) [Quotation]**

<sup>5</sup> For to which of the angels did He ever say: “*You are My Son, Today I have begotten You*”? And again: “*I will be to Him a Father, And He shall be to Me a Son*”?

**Psalm 2:7 – Hebrews 5:5 [v. 6] (NKJV) [Quotation]**

<sup>5</sup> So also Christ did not glorify Himself to become High Priest, but *it was* He who said to Him: “*You are My Son, Today I have begotten You.*” <sup>6</sup> As *He* also says in another *place*: [“*You are a priest forever According to the order of Melchizedek*”] [Ps. 110]

**Hebrews 5:5–6, 10 Hebrews 5:1–11 (NKJV)**

<sup>1</sup> For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins. <sup>2</sup> He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. <sup>3</sup> Because of this he is required as for the people, so also for himself, to offer *sacrifices* for sins. <sup>4</sup> And no man takes this honor to himself, but he who is called by God, just as Aaron *was*. <sup>5</sup> So also Christ did not glorify Himself to become High Priest, but *it was* He who said to Him: “*You are My Son, Today I have begotten You.*” <sup>6</sup> As *He* also says in another *place*: “*You are a priest forever According to the order of Melchizedek*”; <sup>7</sup> who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, <sup>8</sup> though He was a Son, *yet* He learned obedience by the things which He suffered. <sup>9</sup> And having been perfected, He became the author of eternal salvation to all who obey Him, <sup>10</sup> called by God as High Priest “*according to the order of Melchizedek,*” <sup>11</sup> of whom we have much to say, and hard to explain, since you have become dull of hearing.

**Hebrews 6:20 - Hebrews 6:13–20 (NKJV)**

<sup>13</sup> For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, <sup>14</sup> saying, “*Surely blessing I will bless you, and multiplying I will multiply you.*” <sup>15</sup> And so, after he had patiently endured, he obtained the promise. <sup>16</sup> For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute. <sup>17</sup> Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath, <sup>18</sup> that by two immutable things, in which it *is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*. <sup>19</sup> This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil, <sup>20</sup> where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek.

**Hebrews 7:1–3, 17, 21** Hebrews 7:1–28 (NKJV)

<sup>1</sup> For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, <sup>2</sup> to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” <sup>3</sup> without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. <sup>4</sup> Now consider how great this man *was*, to whom even the patriarch Abraham gave a tenth of the spoils. <sup>5</sup> And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; <sup>6</sup> but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. <sup>7</sup> Now beyond all contradiction the lesser is blessed by the better. <sup>8</sup> Here mortal men receive tithes, but there he *receives them*, of whom it is witnessed that he lives. <sup>9</sup> Even Levi, who receives tithes, paid tithes through Abraham, so to speak, <sup>10</sup> for he was still in the loins of his father when Melchizedek met him. <sup>11</sup> Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? <sup>12</sup> For the priesthood being changed, of necessity there is also a change of the law. <sup>13</sup> For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. <sup>14</sup> For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. <sup>15</sup> And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest <sup>16</sup> who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. <sup>17</sup> For He testifies: “*You are a priest forever According to the order of Melchizedek.*” <sup>18</sup> For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, <sup>19</sup> for the law made nothing perfect; on the other hand, *there is the* bringing in of a better hope, through which we draw near to God. <sup>20</sup> And inasmuch as *He was not made priest* without an oath <sup>21</sup> (for they have become priests without an oath, but He with an oath by Him who said to Him: “*The LORD has sworn And will not relent, ‘You are a priest forever According to the order of Melchizedek’*”), <sup>22</sup> by so much more Jesus has become a surety of a better covenant. <sup>23</sup> Also there were many priests, because they were prevented by death from continuing. <sup>24</sup> But He, because He continues forever, has an unchangeable priesthood. <sup>25</sup> Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. <sup>26</sup> For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; <sup>27</sup> who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself. <sup>28</sup> For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.